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Of the Church · By the Church · For the Church

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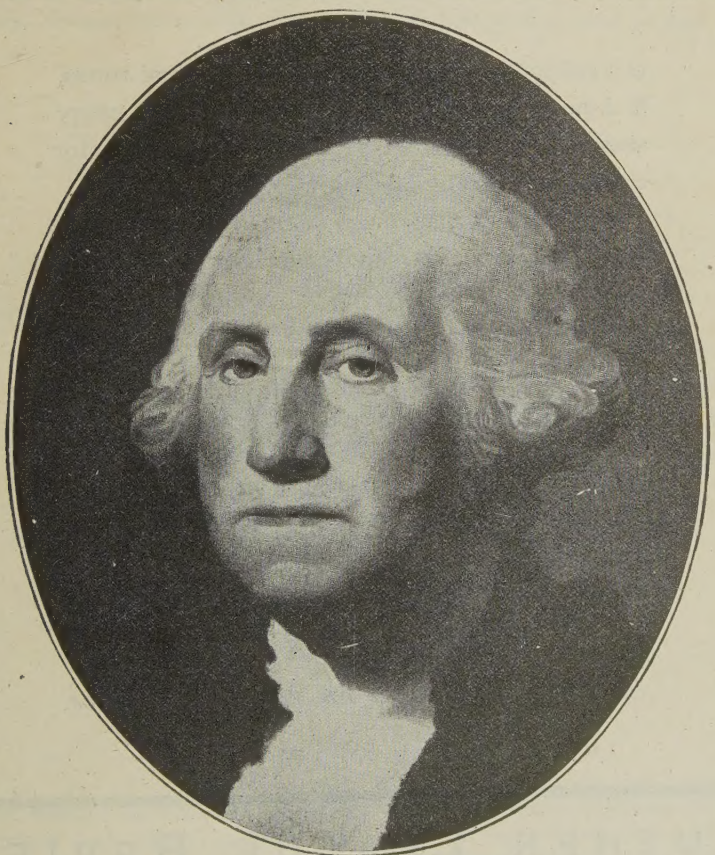

GEORGE WASHINGTON
Born February 22, 1732

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LUTHER LEAGUE REVIEW
P. O. Box 876 New York City

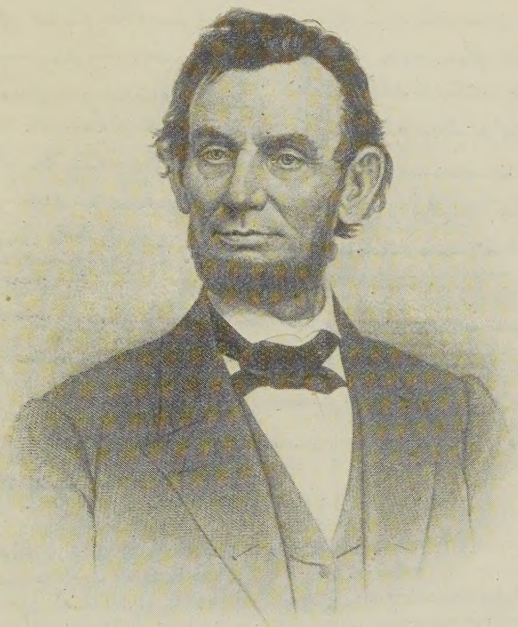
Of the Church—By the Church—For the Church

Luther League Review

Abraham Lincoln

BY H. E. EILERT.

YEAR by year the biographers of Lincoln keep multiplying, showing the intense interest of our people in the study of his life and works. At the same time the custom of celebrating his birthday is being taken up in all directions, demonstrating that his true greatness and eminent services are gradually being recognized and valued at their real worth.



ABRAHAM LINCOLN.
Born February 12, 1809.

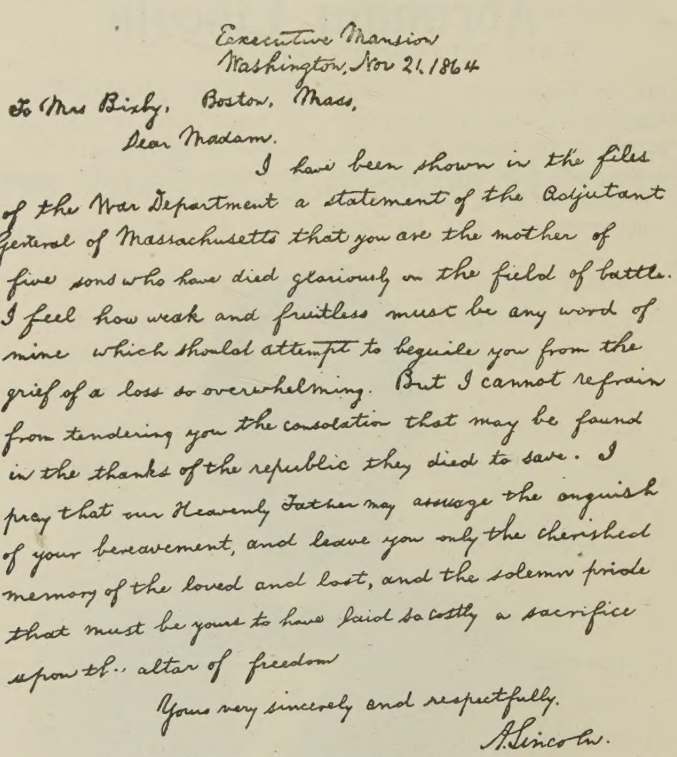
The character of this man is so unique, his talent so marked and his capabilities so diversified, that it seems that this generation will not be in a position to make a true estimate of his greatness even at this late date. So much fancy is still interwoven with fact in all that appertains to him that more of the leavening influence is required to judge his merit.

But let analysts keep to their task; the material at hand is sufficient for our purposes, and we can safely assign to Lincoln a place in our history second only to Washington. The future will surely yield him this.

To those who believe in a Divine Hand ruling the affairs of men, it must seem that this man was ordained and fitted by an Almighty

Power for the herculean task which he performed so well, for it must seem that if ever a man was raised to meet a crisis that man was Abraham Lincoln.

Born in 1809, the son of one of those migratory spirits that baunt every new country, seeking, but never finding, Eldorado, Lincoln was brought up in poverty, and even squalor. He learned the ways of the woods and forests about him, and many a time later in life did his early training furnish the food for one of those apt stories which were more powerful than argument.



Executive Mansion
Washington, Nov 21, 1864

To Mrs Bixby, Boston, Mass,

Dear Madam.

I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering you the consolation that may be found in the thanks of the republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom

Yours very sincerely and respectfully.

A. Lincoln.

LINCOLN'S LETTER TO MRS. BIXBY.

He learned to read at his mother's knee, and the three books he first absorbed were the Bible, "Æsop's Fables" and "Pilgrim's Progress." These three books learned, as one would say, by heart, were the basis of his literary taste, and are directly accountable for the simplicity that pervades his writings and speeches. Of actual schooling he had very little, and at no time could he be termed an educated man, but he did possess an innate shrewdness and sagacity that made him master of the great minds that surrounded him at the capital.

At the age of seventeen he attended a celebrated murder case; heard a notable speech of one of the Breckenridges, and then decided to follow law. From that day he practiced speech-making, and no matter what the topic, he was ready and eager to harangue the wondering neighbors.

But the marked characteristic of the lad was thoroughness, and nothing seemed complex or difficult of solution but that he attempted to master it.

After a flat-boat trip down the Mississippi and serving in the Black Hawk War, he applied himself assiduously to the study of law; learned Blackstone almost by heart and was admitted to the bar. He then began his career as a lawyer. Soon his honesty of purpose and efforts in behalf of the innocent and oppressed earned him the title of "Honest Abe." But politics seemed his natural bent, and we find him in demand as a stump speaker. His reward came in 1846, when he was elected to Congress. Nothing notable was done by him during his term and we soon find him at home again practicing law. His next opportunity came in the famous Douglas debates, in which he opposed the course of Douglas in the Senate on slavery measures. So wonderful were

the speeches of this backwoodsman that they drew attention all over the country.

The memorable year of 1860 drew on apace. Lincoln was nominated by the Republicans for the Presidency, and was opposed by his old opponent, Stephen A. Douglas. We all know the result. We all know of his career in the five years of his Presidency. From the time he took his oath of office to the moment when an assassin's hand carried him off, it is best described in his own words, "With malice toward none, with charity for all. With firmness in the right as God gives us to see the right."

Perhaps no man ever sat in the Presidential chair that seemed so little qualified for that great office as Lincoln, when first nominated, but no man in American history ever rose to a crisis and turned scorn into praise as he did.

His life will always be an example, and an incentive to our young men. Think of this boy, who, until he was eight years old, never had shoes and stockings on his feet, and of his final career. It is inspiring. It cannot be otherwise. For centuries his example will be quoted, and our young men will be better for it. God grant that no other President will have to face the trials he did, but if it should be so, may the verdict of his opponent be like that of Jefferson Davis: "Next to the surrender of Lee the darkest day the Confederacy saw was that of the death of Abraham Lincoln."

Christ's Will

BY LUTHER M. KUHNS.

WHEN the words, "I came down from heaven, not to do my own will, but the will of Him that sent me," enter the mind and the heart; when their strength of purpose grows upon us, we are satisfied and rested in the strong unflinching will of Christ. We known there is a Rock of Ages in the work on Calvary. Around us comes a pervading sense of eternity, of the ability of divine power; and we become submissive to the authority of supreme love in Christ's will.

His will is what He taught the people. His will to do the will of Him that sent him! In the zenith of His earthly power, with the people eager to make Him King above everything, He places His purpose to do the will of Him that sent Him. At the well of Sychar, with that ragged, tattered humanity before Him, with the veil drawn back from that woman's life, to Him it was more than meat to cleanse that sin-stained soul with the never-thirst-bringing water. All His bodily necessity is satisfied in this. To do the work His Father laid upon Him was His manna.

Everywhere Christ's conduct enforces His teaching. The ideal is here made real, and there is something greater than glory or a kingdom. Beyond present glory, to see back and beneath the crown life's great mission accomplished in obedience to that paramount will; to be able to see this is more than the reaching and grasping for earthly power to influence men and to impel them to action in conformity with one's own ulterior purposes. With this is connected the most practical notions of religion. The heart given to God by solemn vows is no longer ours, but God's, to whose care we intrusted it. Upon us is the moral obligation to perform those sacred vows. "Every devoted thing is most holy unto the Lord." The uplifting of the soul, either in the public sanctuary, or at the family altar, or in the hallowedness of private devotion, is the Christian learning to do that will. Our weakest efforts and most imperfect service, as we seek both to learn and to do that will, are valued as "most holy unto the Lord." No person, with his years everywhere crowned with the sure mercies of God, can do any better than to recognize the divine will in the ordinary walks of daily life.

Lip service, an enveloping vapor hiding its Maker from the soul, can never produce such a life. The spirit prompting this must be heart-deep. Long ago David learned "the sacrifices of God are a broken spirit." The every-day Christian, developing in grace and the knowledge of God, grows not by might, nor by power, but by the spiritual attitude of the heart toward God. In her beautiful poem, "Thy Will Be Done," Anna Waring says, sweetly:

"There are briars besetting every path
That call for patient care;
There is a cross in every lot,

And an earnest need for prayer;
But a lowly heart, that leans on Thee,
Is happy anywhere."

Oh, that thorn-path from Nazareth to Calvary; that blood-stained cross to which white-robed faith clings! What possibilities are opened to us in the nailing of Christ to His cross! The whispered prayer and the heart consecrated upon the altar of sacrifice change the thorny path into the way of glory, and the cross becomes the crown.

Only as Christ's will within us grows toward perfection can we hope for this. His will manifested in that earnest, unwavering purpose to do the will of Him that sent Him is an example to us. We turn to Him as our example, saying:

"Thou seemest human and divine,
The highest, holiest manhood, Thou.
Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

With Christ's sweet will, submissive to the Father's before us as an example, we cannot help thinking how much need there is for more personal piety. What religion needs is more consecration. What worship needs is more reverence and devotion. What most of all is needed everywhere is more Christlikeness. Not my little will, but Thine be done.

A Daily Lenten Meditation

From Bishop Hall's Contemplations

SELECTED BY THE LITERATURE SECRETARY.

Ash Wednesday, February 13.

To baptize Jesus seemed too great an honor for the modesty of John to receive. If His mother could say, when her blessed cousin, the Virgin Mary, came to visit her, "Whence is this to me, that the mother of my Lord should come to me?" how much more might he say so, when the Divine Son of that mother came to seek a service from him! "I have need to be baptized of thee, and comest thou to me?" O, holy Baptist! though "there were not a greater born of woman" than thou, yet even thou couldst not be "born of a woman," and not need to be baptized of thy Saviour. He baptized with fire, thou with water. Little would thy water have availed without His fire.

Thursday, February 14.

There can be no flesh without its inherent filthiness by nature. Neither the supernatural conception of John, nor his austere life, could exempt him from the need of Christian baptism. Even those infants that have not lived to sin after the similitude of Adam, yet are they so tainted with Adam, that they need the second Adam to cleanse them by His baptism. There is no less use of baptism unto all, than there is a certainty of the universal need of baptism. John baptized without, Christ within. The more holy a man is, the more sensible he is of his unholiness. No carnal man could have said: "I have need to be baptized of thee."

Friday, February 15.

That same Lord that would take flesh of a virgin, education from His parents, sustenance from His creatures, is willing also to take baptism from John. It is to the praise of His mercy that He will stoop so low as to be beholden to His own creatures, who from Him receive their very being! Yet not so much out of respect to John, as from obedience to His Father, did He come to this point of humiliation: "Thus it behooves us to fulfill all righteousness." The ordinances and appointments of God are righteousness itself. There needs no other motive, either to the servant or the Son, than the knowledge of these righteous purposes.

Saturday, February 16.

No sooner is Christ baptized, than He comes forth from the water. The element is of force only during its use. It turns common when that is past. Neither is the water any sooner poured on His head, than instantly the heavens are opened, and the Holy Ghost descendeth upon that head which was baptized. The heavens are never shut when either of the Sacraments is duly administered and received. Neither do the heavens ever thus open without the descent of the Holy Ghost.

Sunday, February 17, *first in Lent.*

Gospel—Jesus Tempted of the Devil.

No sooner is Christ come out of the water of baptism, than immediately He enters into the fire of temptation. No sooner is the Holy Spirit descended upon His head, in the form of a dove, than He is led by that Spirit into the wilderness to be tempted. No sooner doth God say, "This is my beloved Son," than Satan says, "If thou be the Son of God." We are no sooner stepped forth into the field of service than He labors to wrest our weapons out of our hands, or to turn them against us.

Monday, February 18.

The voice from heaven acknowledged Christ to be the Son of God. Nevertheless, even this divine testimony did not allay the malice of Satan. Nay, on the contrary, it rather exasperated it. Now, that venomous serpent swells with inward poison, and hastes to assail Him whom God hath honored from heaven. O, God, how should I look to escape the suggestions of that wicked one, when the Son of Thy love cannot be free?

Tuesday, February 19.

All the time of our Saviour's long obscurity I do not find Him set upon. But now that

He looks forth to the public execution of His divine office, Satan bends his forces against Him. Our privacy, perhaps, may sit down in peace, but never man did endeavor to achieve a common good without opposition. It is a sign that both the work is holy and the agent faithful, when we meet with strong affronts.

Wednesday, February 20.

Who can wonder enough at the sauciness of that bold spirit that dares to set upon the incarnate Son of the ever-living God? Who can wonder enough at Thy meekness and patience, O Saviour, in submitting to be tempted? He wanted not malice and presumption to assault Thee; Thou wantedst not humility and strength to endure these assaults.

Thursday, February 21.

O blessed Saviour, how glorious was it for Thee, how happy for us, that Thou wert tempted! Had not Satan tempted Thee, how shouldst Thou have overcome? Without blows there can be no victory, no triumph. How had Thy power been manifested if no adversary had tried Thee? The first Adam was tempted and vanquished. The second Adam, to repay and repair that foil, doth vanquish in being tempted.

Friday, February 22.

Now have we not a Saviour and High Priest who cannot be touched with a feeling of our infirmities, but one who was in all points tempted like as we are, yet without sin? How boldly, therefore, may we go unto the throne of grace, that we may obtain mercy, and find grace to help in time of need! Yea, this duel was for us. Now we see, by this conflict of our Almighty Champion, what manner of adversary we have; how he fights, how he is resisted, and how he is overcome.

Saturday, February 23.

Now our very temptations afford us comfort, in that we see, the dearer we are unto God the more obnoxious we are to the source of all our dangers and trials. Neither can we be discouraged by the heinousness of those evils whereto we are enticed, since we see the very Son of God Himself solicited to rank infidelity, to rank covetousness to rank idolatry! How glorious, therefore, was it for Thee, O Saviour, and how happy for us, that Thou wert tempted!

Sunday, February 24, second in Lent.

Gospel—Casting Out the Dumb Devil.

That the Prince of our Peace might approve His victories perfect, wheresoever He met with the prince of darkness, He ejected him. He found him in heaven, and thence did he throw him headlong. He found him tyrannizing in the bodies of some possessed men, and, with sovereign power, He commands the unclean spirits to depart. This act is for no hand but His. When a strong man keeps possession, none but a stronger can remove him.

Monday, February 25.

What holy use is there of our tongue but to praise our Maker, to confess our sins, to evangelize our brethren? How rife is this "dumb" devil everywhere, while he stops the mouths of Christians from these useful and necessary duties!

For what end hath man those two privileges above his fellow creatures, reason and speech, but that as by the one he may conceive of the great works of his Maker, which the lower orders cannot, so by the other he may express what he conceives, to the honor of his Lord? Confess with thy mouth the Lord Jesus, if thou believest in thine heart.

Tuesday, February 26.

We have a tongue for God, when we praise Him; for ourselves, when we pray and confess; for our brethren, when we speak the saving truth, for their information, which, if we hold back in unrighteousness, we yield unto that "dumb" devil. Where do we not see this accursed spirit? He is on the bench, when the mute or partial judge speaks not for truth and innocence; he is in the pulpit, when the prophets of God smother, or halve, or adulterate the message of their Master; he is at the bar, when irreligious jurors dare lend an oath to fear, to bribery, to gain; he is in the market when godless traders, for their paltry penny's profit, sell their very souls.

Wednesday, February 27.

I marvel not if the people marveled, for here were four wonders in one. The blind saw, the deaf heard, the dumb spake, the demoniac is delivered. To see men haunted, yea, "possessed" with a dumb devil, is so frequent that it is a just wonder to find a man free. But to find the dumb spirit cast out of a man and to hear him praising God, confessing his sins, teaching others the sweet experiments of Divine mercy, deserves our fullest admiration.

Thursday, February 28.

The multitude wondered. The common people were filled with reverent awe. Who censured but scribes, great doctors of the law, of the divinity of the Jews? And what scribes but those of Jerusalem, the most eminent academy of Judea? These were the men who, out of their deep reputed learning, cast these foul aspersions upon Christ! How many men shall wish they had been born dullards; yea, idiots, when they shall find their boasted wit to have barred them out of heaven!

Friday, March 1.

He Casts Out Devils Through Beelzebub.

Was it possible that the wit of envy could devise so high a slander? Beelzebub was a god of the heathen; therefore herein they accuse Him for an idolator. Beelzebub was a devil to the Jews; therefore they accuse Him for a conjurer. Beelzebub was the chief of devils, therefore they accuse Him for a shameless arch-exorcist, the worst kind of a trickster magician! And if this horrible slander were cast on Thee, O Saviour, in Whom the prince of this world found nothing, what wonder is it if we, Thy sinful servants, be branded on all sides with evil tongues?

A HERO OF THE NEW WORLD.

By Laura Scherer Copenhaver

CHAPTER III.

By the Savannah River

OUR sloop was more than a week creeping through the inner passage to Savannah. The day after we landed we went up the river to the settlement of the Salzburgers. This little community, Eben Ezer, was unlike any place I had ever seen. In their native Austria, the Salzburgers had worshipped in rocks and caves, in cellars and in mountain fastnesses. At last, as their persecutors grew more cruel, they determined to give up all, that they might serve God unmolested. They left their homes and dared the dangers of the New World because of their great love for their faith. The hard trials and the constant dangers of their life they counted as nothing in comparison with the joy they felt in their freedom.

In Eben Ezer, they held daily Vesper service: they had already built an orphans' house; their delight at seeing a pastor of their own faith was so great that they wept for joy, as they crowded about to press Dr. Muhlenberg's hand.

Coming down in the sloop I had learned for the first time that the place to which Dr. Muhlenberg was going was Penn's colony of Pennsylvania, far to the north of the Salzburgers. I wished strongly to be with him, and yet I decided to remain at Eben Ezer.

A week later I went down to the river to bid him goodby. As the boat pushed off he began to sing:

"So lasst uns dann leiben Herrn." Those on the shore joined in, and thus the best friend I had ever known passed out of my sight, but not out of my life.

I found plenty of work in the new settlement. I had some skill in putting things together. My uncle used to taunt me with having inherited by father's mania for making inventions. Here among the Salzburgers were few mechanics, and I was able to make myself useful in the new flour mill, which was the wonder and pride of the colony.

On the 11th of March the entire settlement joined in the celebration of a festival in commemoration of the day on which the Salzburgers first landed in America. As they gave thanks, I joined with them, yet there had been many times during the winter when it seemed to me that things were so bad that there was little for which to be thankful. Many of our people had sickened under the hardships of the new life, and died, lacking doctors and medicine. Our lives were in constant danger from the Spaniards and Indians. Our fare was simple, even meager. But the hearts of the Salzburgers were so brave that they counted all these things as nothing in comparison with the joy of gathering daily to worship God without fear of molestation.

There were a few faint hearts among us who would have returned to Austria if an opportunity had been offered, but the German mother, Frau Lundeborg, was not one of them. Her blue-eyed daughter, Eva, was the bravest girl I have ever known. Even when the Spaniards took the fort of Frederica, and tidings came that they were on their way to Eben Ezer, Eva went about encouraging the women who were gathering for safety into the Orphan House. Exiles from Savannah came to us, fleeing from the Spaniards, and for them, too, Eva had words of cheer. She sang, "Ein feste Burg," as she had sung it on board the ship, but I could not sing with her until the news came that the Spaniards had sailed away down the river and left us undisturbed. Then the whole settlement assembled in the Orphan House, and sang the hymn in unison.

During that year Pastor Bolzau brought us from Savannah a package which had come from the printing press of Mr. Benjamin Franklin, in Philadelphia. In it were fifty copies of Luther's catechism—translated into English by Dr. Muhlenberg.

For eight years I worked in the mill at Eben Ezer. All this time the thought of Eva Lundeborg, singing at her work, kept me whistling at mine. In the evening, after the Vesper service, I walked home with her, and we sat and watched the stars come out in the sky that seemed so close to our little settlement by the Savannah River.

On my twenty-first birthday I began to build a house. I worked on it at odd hours and at night, and because I was strong and skillful with the axe and saw, and because I thought always of Eva the work was, in truth, the most pleasant I ever did. When I had felled the pine trees, and with the help of two friends from the mill dragged them to the site I had chosen, we built the walls by moonlight. I put on the roof myself. There was yet much that I was planning to do before I felt that I could ask Eva to make the house a home for me, when an event occurred that took me away from Eben Ezer for many a long day.

One morning, in October, Eva went with her mother and a few friends down the river to Savannah. This was her first visit to the city, since she had landed in it, eight years before. I had made a number of journeys to Savannah, and on this occasion I remained at home in order to use my half holiday from the mills in working on my house. The following day the party returned without Eva.

No one was able to tell just when she had become separated from her friends. The town was full of soldiers. A strange looking craft had been seen in the harbor. Some told us that the vessel was a Spanish ship, which had sailed away at the sight of a company of soldiers on their way down to the wharf. Others declared that it was a trading vessel with a few negroes on board, who had been taken off and sold to a planter from the interior.

Others, still, hinted that it was a shipload of Redemptioners who were on their way to Charleston to be sold into white slavery by the emigration agents.

There were some who encouraged the idea that the maiden might have been kidnapped by agents from this strange ship, which had spent a few hours in the harbor, but most of our people refused to consider this as a possibility.

We searched for two days and nights through the town and were at last forced to return to Eben Ezer with no tidings of Eva.

A band of Indians, unfriendly Creeks, had been seen near the town, and Eva's mother agreed with me in believing that these savages were responsible for the disappearance of the girl. Neither of us could suggest a way by which they could have entered the town unobserved and carried off the maiden, and yet, when every one else declared that further search would be useless, I determined to follow these Indians. Frau Lundeborg filled a wallet with provisions, and I set out alone.

I had no trouble in learning that the Indians had gone across the river into the Carolina side. At Orangeburg I found kind friends who told me that the band of savages had been seen on the previous day, still going northward.

I found their trail, and followed it through the pine woods and around a swamp. I met a man who had hidden himself in the woods and watched them pass. He told me that among them he had caught a glimpse of a maiden whose hair was like gold, and so long that it fell about her down to her knees like a cloak.

I no longer doubted concerning the fate of Eva. No other maiden had hair like hers. A fire was in my veins. I followed the trail, sometimes losing it entirely, and once coming upon the embers of a camp fire. Again, I thought I heard the warwhoop of the savages, but I caught no sight of them until I came to the country where there were green grass and trees, with leaves turning red and gold, like the leaves in old England. I could not feel their beauty, although many times before I had grown sick of the never changing green of the pines around Eben Ezer.

Always before me I saw the face of Eva, and when I closed my eyes for a few hours at night her eyes shone into mine as they had done when she sang "Ein feste Burg."

CHAPTER IV.

A Leaf From a Book

After I had been following the trail of the Indians for seven days, I came to a hollow between two ridges, where a stream had once been. Little pools of water were here and there under dead leaves.

Close to where a large rock had rolled down the ridge, I came upon the burnt coals of a camp fire. The underbrush was trampled down; footprints were in the damp soil; I picked up a half dozen arrow heads.

A little farther on, I saw a piece of paper caught on a thorn bush. Eagerly I seized it, and, at the first glance, I saw that it was a leaf from Luther's catechism—the title page, which set forth that the book had been published in Philadelphia in the year 1749.

I knew that it was Eva's habit to carry her catechism with her about her work. Her answers were best of all in Pastor Bolzau's catechetical class. Nothing could be more probable than that she had taken her catechism with her on the boat to Savannah.

I put into my pocket the precious leaf, evidence that she was with the Indians, and now, I ran at full speed through the hollow. Suddenly, I stopped.

The Indians were just in front of me! From my place, behind the trunk of a tree, I could see them plainly. There were two or three dozen of them, but I saw no women among them.

Eagerly I looked for a glimpse of Eva. I made sure that she was somewhere to be seen. Then, weak from hunger and fatigue, crazed by fear, I walked on straight toward them.

"Where is the maiden?" I cried. "What have you done with her?"

A tall young Indian, who seemed to be doing sentinel duty, seized me and dragged me, unresisting, into the midst of the band.

I held up the leaf from the catechism.

"The maiden?" I cried. "What have you done with her?"

Slowly one of the savages drew out a small book, which I recognized to be a catechism. Was it Eva's?

He opened it at the title page which was torn, and held out his hand. I gave him the missing leaf. Then he took my hand and shook it in English fashion. Again, he held up the catechism and beckoned to another Indian, evidently a chief.

This man came up and spoke to me in tolerably good English. He took the catechism and held it up to me.

"Gachswungarorachs, the great white teacher, gave the book," he said.

I started in astonishment. The friendly attitude of the Indians had surprised me, but I was amazed at the words of the old chief.

I asked him again and again about Eva, describing her as well as I could. The old chief assured me that none of them knew anything of her. I learned from him that these Indians had never been as far south as Georgia. The Indians whom I had followed must have been another tribe. At the place in the hollow, where I had found the arrowheads, they had come upon a few Yemasses who, after a slight skirmish, had gone back toward the south. I inquired if there were any women among the Yemasses, but the old chief shook his head and repeated:

"No squaw! No squaw!"

I had now lost the only trace of Eva. I knew not whither to turn. To retrace my steps over the mountains, through wilderness and swamps, with no hope of finding Eva to spur me on, seemed a perilous and dismal journey.

The old chief saw my despair and uncertainty.

"Go to Gachswungarorachs," he said.

"Who is he?" I asked.

"The-teacher-whose-words-go - through - the-hard - hearts - of - men - like-a-saw-through-a-gnarled-tree," he answered.

I began to ask questions about this white man from whom the Indians had received the catechism, and at last, after the old chief had described him fully, I made up my mind that he could be no other than Dr. Muhlenberg.

"Does he live far from here?" I asked.

"Far!" he answered, pointing northward.

"Are you going there—where he lives?" I asked. He nodded.

A wild thought entered my brain. Why not go with the Indians to Pennsylvania to Dr. Muhlenberg? I could not bear to live in Eben Ezer without Eva.

At first, I checked the impulse. Foolish, in truth, it seemed—to undertake the long journey. If I continued to go northward, I seemed to be abandoning the search for Eva. I must trust my life to these savages; and yet, as I reasoned within myself, while the old chief stood looking down upon me, a voice seemed to whisper:

"You will find her in the North!"

So desperate was my state, so hopeless did my search now seem, that the fancy of my sick brain won the day, and I, that night, arranged to begin the journey to Penn's colony, where even the Indians had been taught of the true God, whither Dr. Muhlenberg had gone to plant the Church of God.

No sooner had I yielded to my impulse and started on the journey north, than I began to reproach myself for my folly. I did not know how far we were from Pennsylvania. I had

(*Continued on page 24.*)

A Christmas in the Tropics

BY MAY C. MELLANDER.

THE blessed Christmas time has come and gone once more, but the influence of the sacred meaning of this season and the impressions made remain.

To one who has always been accustomed to cold weather and perhaps the jingle of sleigh bells, Christmas in Porto Rico seems, to all outward appearances, like some summer holiday. All through the holy night the streets in the cities are alive with people, laughing, talking and singing, often accompanying themselves on the guitar. At midnight a big family dinner is generally served.

More is made of New Year's Day, at which time it is customary to exchange gifts. Santa Claus and the hanging up of the stockings mean nothing to the Porto Rican children. This is not only because there may be a lack of stockings in many homes, but because of an old custom.

The children's day is Epiphany. Before this one can see the little ones hurrying about looking for grass. This they put in little boxes, of various descriptions, which they carry. These are then placed in the homes, where the Wise Men will be sure to find them while on their journey to the Christ child. The camels may be hungry and in return for the grass, presents will be left for the one who has been so thoughtful. No matter how poor Porto Rican parents may be they try to have something for their children at this time.

Since the coming of the Americans to the island and the work of the Protestant churches, more of the true Christmas spirit is coming in. Among the Lutherans it is always a happy and busy time. This year it commenced with the children's festival, on Christmas Eve, in Cataño, and the early morning service in San Juan and continued until the New Year. The services were all well attended, and the children's programs were interesting. Ability to speak at any occasion seems to be a characteristic of the people. For the first time, Christmas trees from the North were used. They proved to be of great interest to the people, who begged for small pieces to take home with them.

LEPERS' ISLAND, SAN JUAN BAY.

There was one afternoon festival during the holidays, however, which in many ways left a deeper impression, and was one which it is not possible to forget. It was the sight of lepers around a Christmas tree.

There is some of that dread disease in Porto Rico. Since the American occupation those afflicted with it have been taken to a small island, which is now generally known as Lep-

ers' Island. It was formerly a quarantine station, and is situated right out from Morro Castle, at the entrance to San Juan Bay. On this small piece of land, which is sometimes almost washed over by the roaring and often deafening waves of the Atlantic, live these sorely troubled people. From it can be had, on the one side, an imposing view of the mighty waters, while on the other are the capital, with its fortification, and in the background the beautiful country, with the mountains in the distance. But to the members of this little colony it is a prison for life.

The superintendent of charities, for the island, together with some of the ladies of the Navy and a few others had prepared this Christmas celebration. To reach the place meant a pleasant sail on the bay. After arriving the party was first taken to the little cottage which serves as an office. Here small stockings were filled with candy for the tree, and here, also, special outer garments were given to those who had heavy suits of clothing, which could not be washed.

Then all started out for the main building. In an alcove, off from a wide veranda stood the tree. While some of the visitors decorated this and made it as pretty as any in their own homes, others filled a table with every little delicacy, which could possibly give pleasure. Reading matter and games for the living rooms and wearing apparel were also placed about.

When everything was ready and the tree had been lit the patients were brought. What a pitiful sight! Some had no hands, and others no feet, while fingers or ears or nose were missing on some. The keen delight which shone on their faces, as they saw the tree and the table, made every one feel that for more reasons than one it was well that they had come. A little program was first rendered for them. A strange coincidence in connection with this was, that the address was given by the acting bishop of the Catholic Church of Porto Rico, while the singing was rendered by the Lutherans present. After this, neat little packages containing pleasing Christmas gifts were given to each of the twenty-three inmates and to the employees, together with the little stockings from the tree. A watch was given to one of the old men, which delighted every one.

It was now their turn to entertain the visitors. This they did by singing the "Aguinaldo." It is a peculiar native song. The word originated among the Druids and means a gift. This is sung all over the island of Porto Rico during the holiday season. There are no particular words for the song, each one using his own to express his personal needs or wishes. This chanting of one's troubles is characteristic and can be heard at any time along the country roads. On this occasion one of the men sang the verses, while all joined in the chorus. They were accompanied by a guitar and a "güiro," which is a native instrument made from a gourd, on which sounds are produced by scratching with some sharp instrument. The melody of this song is a plaintive and melancholy air. Into it they put their whole soul as they told of their sad condition, hopeless for this world.

Since no one could stay to help them, they were left to enjoy what was on the table, while the visitors went to the woman's building to bring a little cheer to one who could not leave her bed. She was as happy as a child when told of her gifts, which she could neither feel nor see. After a few minutes spent with her a visit was made to the cemetery, on the very edge of the island. There in that lonely little spot were a number of graves. Among them was a new one, in which rested all that remained of the body of one of the general favorites in the colony. Although in a badly crippled condition he had for some time acted as their governor.

A form of self government is allowed them in order to afford them some amusement and to give them something to think about. They elect all the necessary officials and have a house, consisting of two members. The salary given the men consists in a certain number of cigarettes a month. In connection with this festival the newly elected governor, to whom the watch had been given, was duly inaugurated to serve until the next 4th of July.

It seemed particularly sad to see among the inmates a young boy and girl, who have a whole lifetime to look forward to amid these surroundings. Because of their disease it is hard to do much for them. Another very sad case is that of a young woman, whose husband was formerly employed on the island. In some way he brought the disease with him. After a time it became necessary to take the mother from her home and her two little ones. At first she lived in isolation in one of the

(*Continued on page* 31.)

Luther League Topics

3d Sunday in Lent. March 3, 1907.

What Is Proper Self Examination?

Isaiah 1:16-18; II. Cor. 13:5.

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Why is special preparation for the reception of the Sacrament so important? What are we to think of private confession? What is the real value of the public Preparatory Service? What should one do who desires to receive the Sacrament, but cannot attend the Preparatory Service? How are we to examine ourselves?

Lessons for our own lives: 1. We need to prepare ourselves before receiving the Lord's Supper. Not merely because it is obedience to a command (I Cor. xi, 28: II Cor. xiii, 5), but also because of the nature of this Holy Sacrament. If we were only coming to a feast of bread and wine, if the Lord's Supper were nothing but a memorial, a reminder of the death of Christ for us, there would seem to be no special reason why any one could and should not come at any time. It is always well to be reminded of what Christ has done for us. If we came only to receive the earthly elements, there would seem to be no danger in that, even if we were not well prepared. It is because we come to a mystic Feast, in which the heavenly and supernatural Food is to be given and received; it is because the unworthy and the worthy do partake alike of the Broken Body and the Shed Blood of the Redeemer, and because that Body and Blood, received by the unworthy, can bring naught but condemnation, that it behooves each communicant to draw near only after due preparation. The Scriptural teaching concerning the Sacrament and its content is what requires the Scriptural practice of confession and absolution. Our adherence to the simple teaching of the Word makes inevitable our care to guard against unworthy approach to the Lord's Table. And the different conception of the meaning of the Lord's Supper which the Reformed have, makes it seem strange to them that we cannot invite any and every one who may be present at any service at which the Sacrament is offered to come without preparation and partake with us. A pastor has enough responsibility, without expecting him to add to it by communicating the Body and Blood of Christ to those of whose life and of whose immediate fitness he neither does nor can know anything.

2. We should conscientiously make use of the privileges the Church provides, for assuring the fitness of those who partake of the Communion. Nothing less than absolute necessity should keep one from attending the Preparatory Service before communing. To allow pleasure, or laziness, to deter you from attendance on Friday evening, and then to come with hasty and inadequate self-preparation on Sunday morning to the altar, would seem to indicate such lack of earnest realization of the need and of the privilege as to raise serious doubt of the fitness of the one who acts thus. But if it *is* impossible to be present at the public confession, and you hunger for the Sacramental Food, use the Service in the Book of Worship, meditate and pray, and come, *before* the Communion Service, to the pastor and ask him to admit you to the Sacrament. Make it an opportunity for a private confession, if not in form, at least in reality.

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4th Sunday in Lent March 10, 1907.

Who Is Unworthy and Unfit to Commune?

I. Cor. 11:27-30.

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What abuses of the Lord's Supper were common in the Church at Corinth? What light does the Scripture Lesson throw upon the meaning of "unworthily"? What is the answer of the Catechism to our question, "Who is unworthy?"

Lessons for our own lives: 1. It is not sinfulness that constitutes unworthiness. And that for the simple reason that the Sacrament, like all the means of grace, is offered to sinners and is for them. To stay away from the Communion because we are conscious of sin, would be like staying away from the physician because we are sick.

2. Nothing is more certain than that he who is

The Luther League Topics, complete lessons (of which the above are outlines and reviews) in 32-page pamphlet, covering three months, can be supplied at rates given on page 27 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

satisfied with his life, and counts himself worthy is the very one who is unworthy and unfit. He is self-deceived. He knows neither the subtlety of sin nor the holiness of God and the spiritual requirements of the Law. It is to break up this destructive self-righteousness, this false security, this resting in self, and trusting to one's own goodness, that the requirement of self-examination is made. The one thing that absolutely proves unworthiness is to have no sense of unworthiness.

3. He is unworthy and unprepared, therefore, who does not take to heart the injunction to searching self-examination. To disregard the importance and solemnity of the service of Confession, to rush heedlessly and lightly to the Lord's Table, to neglect, carefully and with earnest prayer and honest searching, to meditate upon the holy demands of the Ten Commandments, and upon the acts, words and thoughts of the life, is to give clear evidence of unfitness.

4. He is unworthy and unprepared who does not see himself, after this self-examination, a poor sinful soul, absolutely dependent upon the grace of God for salvation, driven by the need of pardon and of strength to seek for the gifts offered and communicated in the Sacrament.

5. He is unworthy and unprepared who, conscious of his sin, does not turn from it with loathing, disgusted not only with himself, but with sin, all sin, especially the sins which do so easily beset him. Unless his heart is "set to obey God's commandments"; unless he is determined to amend his sinful life; unless he gives up with sincere and determined renunciation of will all that he knows to be wrong, he has no right to partake of the Body and Blood of the Lord, he cannot with safety or without condemnation receive the Sacrament.

6. He is unworthy and unprepared who does not with simple faith commit himself, and his sin and guilt, with confidence, to the grace of God, through the merit of Christ. Not to trust in the Sacrifice of the Cross for the blotting out of his own sins, and for the acceptance and favor of God for his own self, is to be unworthy. Not to believe these words, "Given and shed For You," is to deny the grace and the truth of God, and he who denies is unfit.

But if you truly lament and turn from sin, with genuine repentance, if you rely only and entirely upon the redemption of Christ, which is applied anew to you individually in the gift of the Body and the Blood of the Redeemer in the Holy Sacrament, then, whatever may have been the sin and failure of your past life, you have a right to come, and the Heavenly Food will nourish and strengthen you.

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5th Sunday in Lent. March 17, 1907.

The Measure of Our Gifts

Exodus 35:20-29.

Missionary Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What should be the Motive of Giving? What should be the Spirit of Giving? Should the presentation of the need for giving be called or regarded as "begging"? Why?

Lessons for our own lives: 1. It is really God Who is the only Giver. We do not give, for what we offer is not our own; it is already His. "We give Thee but Thine own." To withhold what is the due measure of our tribute to Him is too lightly called stinginess; it is more, it is dishonesty. "Will a man rob God? Yet ye have robbed me." It is a breach of trust, for we are only trustees of all that we say we "possess," holding and administering it on definite terms for the Owner. It is not, then, strictly speaking, a question of "How much shall I give?" to this or that special call for the work of the Lord, but, rather, a question of how much I am to devote to definite work for the extension of His Kingdom, with due regard to the other claims which, by the terms of the trust, are also obligatory upon me in the use of His property. Not liberality, but honesty, is what is needed in order that the Church may do her work aright, and with large outlook upon the world-field and the requirements of the Great Commission. If we speak, then, of the "measure of our gifts" it is only because He graciously condescends to count as gifts to Him what we lay upon His altar of the very means that He has bestowed on us, and because He shows a wonderful Father-love and Father-pride in the evidences of our acknowledgment of His goodness, recording and delighting in such instances as are written in this lesson.

2. The real measure of our gifts is the measure of our love. And that because the *size*, the intrinsic value of the gift is not at all the feature in which He is interested. You who have but little can return to Him but little; nevertheless, the widow who gave but two mites, "cast in more than they all," according to the measure of Him who saw the rich men also cast money into the treasury. What we forget is, that Jesus is always "sitting over

against the treasury." That is one of the places where we do not remember His presence. No, in the literal sense, the measure of what we contribute is not the amount we part with in itself, but that amount in relation to what we have left! And that, in turn, is measured by the relation of our love for self to our love for Him. What then is your record? How stands your account? What does the sum of your "giving" testify as to your love for Christ? What, *in His eyes,* suppose you, is the measure of your gifts?

Palm Sunday. March 24, 1907.

The Mind of Jesus

Phil. 2:5-11.

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the story of Palm Sunday? What is the appropriateness of our Scripture lesson to the Palm Sunday thought? How can we have the mind of Jesus?

Lessons for our own lives: 1. Let us see in the procession of Palm Sunday the mysterious mingling of the humiliation and exaltation of our Lord. He is a King, and receives kingly honors, as of one returning to His capital, and welcomed by His enthusiastic subjects. Yet there is no pomp, no trappings of royalty, no military escort, no pride of majesty, no official deputations, no lords and rulers to bow down to Him. There are shouts of the multitudes, but their interlude is heard in the sobs of His lamentation as He looks down upon the city He is entering! "Thy King cometh," but truly He is "meek and lowly." Through the highest exaltation that He reaches during the earthly ministry, the manifest humiliation also may be recognized. Significant of the mystery of His Being, who was at the same time able to claim His equality with God, yet had emptied Himself; in the form of God and also in the form of a servant.

2. The tragedy that is thinly and briefly veiled by the scene of Palm Sunday has its root in this, that these men have not "the mind that was in Christ Jesus." He loves humility, they seek authority; He cares for the things of the spirit, they for worldly aims; He would give them the Kingdom of Heaven, they want nothing but the Kingdom of Israel. Their wild applause of Him is not devotion to His Person or to His cause; it is due to their fancy that in Him they have found the tool of their own designs. They will praise and follow him just as long as they think that He will do what they want done: just as soon as they see what He wants done, they will desert and oppose Him. They have in nowise subjected their will to His; they are not disposed at all to guide their opinions by His; they have no notion of accepting His ideals instead of their own. If He will carry out their plans, in their way, "Hosannas" for Him; if He will not, "Crucify Him!" The explanation of the difference between the crowds on Palm Sunday and Good Friday is not so difficult after all, if the fact be recognized that they were from first to last seeking only their own will, that they had had the "mind of Jesus" no more on the former than on the latter occasion.

This is not loyalty, to follow Jesus only when it suits us, to set up our opinions above His, to desire Him to carry out our will, instead of yielding our wills unhesitatingly to His will. There is but one question to the loyal Christian, "What does Jesus think about it?" or "What is the purpose and plan of Jesus?" Knowing the mind of Jesus we are interested in but one thing more, how to do what He is minded to have done. Let us never dare say, "But I don't believe in" this or that, which it is clear that Jesus does "believe in"; foreign missions, for instance. Let us realize that it is of absolutely no importance what *we* thing about anything, if only we know what *Jesus* thinks about it. Let us study and hear His Word that we may know what is His mind, and let us pray that His mind may be in us, "bringing every thought into captivity to the obedience of Christ."

Easter. March 31, 1907.

The Stone Is Rolled Away

Mark 16:1-8.

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Why is Easter the Church's chief festival? Why the joyousness of the Easter Celebration? What lessons for us in the stone rolled away?

Lessons for our own lives: 1. "The stone was very great." Yes, there is nothing so hard to remove as the door of the tomb, nothing so heavy as the coffin-lid. Men's hands might indeed roll back this stone, as they can easily open the doors of a vault, but they cannot with the opening of the sepulchre make it empty. The great stone rolled against the entrance of the tomb had always meant, This is the end; the doors of the grave swing only

(*Continued on page 22.*)

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Editorial

Washington and Lincoln.

February is noted for its holidays. Two of these commemorate the lives of great men, men whose names are always associated with the history of this country. The first, on February 12, brings to our mind the life of Abraham Lincoln, his early difficulties, trials and misfortunes, and how he overcame them and rose by his own energy to become President of the United States, and emancipator of the slaves, his devotion to his country, and the shadow under which his life closed. He is an example worthy of imitation by the youth of this land. His cheerfulness under all his difficulties has been noted by all who saw him or have written about him. His stepmother has said of him that no mother could have a better son that she had in Abraham Lincoln; that he never gave her a cross word or showed an unwillingness to do anything she asked him to do.

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Another worthy American, whom we always remember on the 22d as "First in war, first in peace, and first in the hearts of his countrymen," whose memory we all revere, not only as the first President, but as one who also loved his mother and gave up his cherished work on her account, is George Washington. And how dear is he to all our hearts, and worthy of imitation is his life!

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These two men were human. But we are reminded of the divine, on the 13th day of this month, when our thoughts are drawn to Him as He goes on His way to death for His enemies. We note His visits of comfort, His helpfulness to the suffering, His last meeting and words with His apostles, His agony in the garden, His suffering on the cross, and all for us. We honor and try to imitate men like Lincoln and Washington, but how slow we are to give our hearts and our lives to Him who did so much more for us than these two distinguished men, so beloved and so highly honored. Let us think during these few weeks what His life and His death mean for us, and may we consecrate ourselves anew to His service to be always willing to do His bidding and to be on the lookout to do good unto others.

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And let us not postpone the doing. "Do it Now" is a good motto in Christian life and work as in every-day business. A friend is taken away, and we regret that some service was unperformed. We wait until tomorrow to say a word which may influence the life of one. The lamented Maltbie D. Babcock has put this in words, which we would all do well to ponder:

"No one can do anything tomorrow. If I live until tomorrow and do anything, it will have been done today; then, if it is right, do it today. Tomorrow may not come. Fly your

flag today for Jesus Christ, if you have given yourself to Him. You will be stronger to fight a good fight and keep the faith tomorrow, if tomorrow ever becomes today."

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A Congregational minister of England recently said, "I note a perilous deterioration in the homes of the Christian Church. * * * It is not only that the home is no longer a school; it is no longer a temple! The altar is overthrown! In tens of thousands of Christian homes the Apostolic duties of religion do not come within the recognized scope of parental responsibility." And does not that account for the many who are out of the Church, because the religious influence is not manifested in the home? And may it not be a reason also for the small number of young men who are offering themselves for the Gospel ministry? One of the most delightful recollections of the old home was father and mother, with the children each morning gathered, reading the lesson from Scripture, and then uniting in prayer with thankfulness for care during the night, and with request for blessing during the day. It cannot be forgotten. Why has it been given up and omitted in so many families? The reason that it delays the head of the house in reaching his place of business or work cannot be adequate, for Luther, on his busiest day, always found time for prayer, and to him who wills there is a way.

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In all true work for Christ we can brace ourselves to meet the forces which oppose us in the assurance that "they that be with us are more than they that be with them." The Christ will always win the victory.

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What is wanted today is the optimism of Jesus. The optimism which sees the true condition of affairs in the world, the evils, the dangers, the difficulties, but also knows that the Kingdom will come, that God's will shall be done, and in full assurance of that does its work cheerfully and hopefully.

The child Jesus went, from that great hour in the temple among the doctors, down to that humble home work in the humble village of Nazareth. He did not complain that his talents fitted him for a larger sphere, that He was not appreciated or understood, or that His daily round of duties was too commonplace and monotonous. What a lesson is that for every League worker. Whenever you are in the Master's vineyard throw your whole heart into your work for Christ. Thus only can you do your best.

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Use Time; Do Not Kill It

"Where are you going, Will?" said a young man to his friend, who was walking rather aimlessly and discontentedly along the street. "Nowhere in particularly," was the reply. "I am only trying to kill time." "Well, then, come along with me, and let's have a game of tennis. It doesn't pay to kill time, my father always says; let us use it." That young man was preaching a better sermon than he knew. He might have taken for his text the old saw, "An idle brain is the devil's workshop," and enlarged upon it considerably, but he could scarcely have done as well as he did; for the manner in which he met his friend and the vigorous fashion in which he spoke to him were more telling than a long sermon would have been.

Now there was a marked difference between those two young men. The one was like a stick in the stream of time, drifting along with the current; the other was like a boat with a live man at the oars, making for a definite goal. The one was like an engine with the fires gone out; the other like an engine belching forth steam, ready to drive the piston rod to and fro and set the wheels a-going. This makes all the difference in the world between young men. The one kind need a force from without to drive them through life, the other has the force within and does not need to borrow propellers from others. When a young man has nothing better to do than to kill time, time is bound to kill him. It is better to play tennis or any other wholesome game than to drift through the world without a purpose. Use time; do not kill it.—Selected.

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"A fine portrait of a true life is 'high thoughts seated in a heart of courtesy.'"

Luther League Topics.

(*Continued from page* 19.)

inward, never outward; hopeless as the imprisonment of death is the prison of the sepulchre; the last look has lingered lovingly on the face of the dead; a last farewell. And so heavy was the stone that men had given up any thought of struggle, any dream of deliverance from the edict that the closed tomb registered.

2. "Who shall roll us away the stone?" They gave themselves useless anxiety. All that they thought of was the difficulty of entering to do more perfectly the last sad offices for the mangled body, hastily embalmed on the Friday evening. Their feeble strength was not enough for the purpose. They troubled themselves without need, as we do constantly, wondering how we may overcome this and that anticipated difficulty, and lo, when we reach it, the way is already open! If there be lions in the path when, trembling and afraid, we come where they are, we find them chained! "The stone was rolled away," and far more than they had asked or thought was removed with it. The tomb was empty. The dead Friend was a Living Saviour! Every obstacle was out of the way. The heavy burden was rolled away also from their hearts. Who but God, through an angel from Heaven could have rolled away the stone? Who but the Son of God could have won the victory over grave and death?

3. "The stone was rolled away." Because, of Christ the Eternal Son of God, it had been written, "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." (Ps. xvi, 10.) "It was not possible that He should be holden of the pangs of death." (Acts ii, 24.) Because it no longer behooved Him Who had endured the contradiction of sinners, and descended the ever lower steps of the path of humiliation even down to death and burial in a borrowed grave, to submit to the bondage of death, since all was done. Freely He had laid down His life; freely He took it again. Because He must fulfill His Word, "the Son of Man must suffer many things * * * and be killed, and after three days rise again." The Pharisees remembered that repeated prophecy, when they referred to Him as "that deceiver," and His glorious resurrection when the earth was shaken and the angel rolled the stone away, proved his assertion, "I am * * * the Truth." Because He must by the empty tomb and His Risen Body set the seal upon His redemption, and make sure for us the completion of His work. "He was raised again for our justification." Because He must show that death is conquered and the grave, for all His children. "Christ the first fruits, afterward they that are Christ's, at His coming."

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Daily Bible Readings

Feb. 25. Monday—Genesis 28:10-22.
Tuesday—Exodus 13:1-22.
Wednesday—II Kings 23:1-25.
Thursday—Colossians 2:1-23.
Friday—Galatians 6:1-18.
Saturday—I Corinthians 13:1-13.
March 3. III Lent—Isaiah 1:16-18; II Corinthians 13:5.
Monday—Isaiah 61:1; 62:5.
Tuesday—Isaiah 62:6; 63:6.
Wednesday—Isaiah 63:7; 64:12.
Thursday—Matthew 26:14-29.
Friday—Luke 11:37-54.
Saturday—I Peter 5:5-11.
March 10. IV Lent—I Corinthians 11:27-30.
Monday—Numbers 18:8-24.
Tuesday—I Samuel 8:10-22.
Wednesday—Deuteronomy 16:13-17.
Thursday—Luke 6:27-49.
Friday—I Corinthians 16:1-14.
Saturday—II Corinthians 9:1-15.
March 17. V Lent—Exodus 35:20-29.
Monday—Isaiah 40:1-11.
Tuesday—Jeremiah 23:1-8.
Wednesday—Zecheriah 9:9-17.
Thursday—Matthew 21:1-11.
Friday—John 12:9-19.
Saturday—Luke 19:28-48.
March 24. Palm Sunday—Philippians 2:5-11.
Monday—Psalm 22:1-31.
Tuesday—Isaiah 53:1-12.
Wednesday—Matthew 26:47-75.
Holy Thursday—Matthew 27:1-26.
Good Friday—Matthew 27:27-56.
Quiet Saturday—Matthew 27:57-66.
March 31. Easter—Mark 16:1-8.

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In Some of Our Large Cities

Greater New York

—Lutherans throughout the United States, and perhaps in Europe, too, will be interested in the annual report of the New York Emigrant House, which for 1906 presents the following figures: Emigrants sheltered, 5,417, of whom 375 received free board and lodging. In the maintenance of this feature of the house a clear profit of $438 was realized. For the work otherwise, in its several departments, nearly $15,000 was received. An uncomfortable debt of $50,000 remains as an incumbrance on the house.

Philadelphia

—Rev. Samuel A. Holman, D.D., corresponding secretary of the Board of Publication of the General Synod, died on January 31, 1907, in the seventy-sixth year of his age.

—Bethlehem Church, Diamond street and Ridge avenue, celebrated its tenth anniversary by a series of services, beginning Sunday morning, January 27. Many well known clergymen participated.

Baltimore

—Mr. Oliver F. Lantz, of Baltimore, Md., for many years the efficient treasurer of the General Synod Board of Foreign Missions, after suffering from valvular heart trouble, died Saturday, January 5, 1907.

Chicago

—The Ravenswood Mission has secured as its pastor the Rev. S. S. Kauffman, D.D., formerly pastor of the First Church, Findlay, Ohio.

Pittsburg

—The Swedish Lutheran congregation in Pittsburg sold its old church to the Polish congregation of that place. The Swedish congregation reserved the right to use their old church until May 1. Steps will be taken at once to erect another and more appropriate temple in a more centrally located place for the Swedish population.

Allegheny

—The Rev. A. J. Turkle, D.D., observed the eighth anniversary of his pastorate of Trinity Church, Stockton avenue, on Sunday, January 27. In his anniversary sermon the pastor compared Trinity Church to the Church of Sardis, which had a reputation for activity and sound doctrine. Trinity Church numbers 606 members, of whom forty-seven were received last year. In the year 1906 there was contributed $11,585, of which $8,535 was for improvements.

Kansas City

—The First Norwegian Lutheran Church, organized recently, has sixty members. Rev. C. Naeseth, of the Norwegian Synod, is the pastor.

Louisville

—Rev. A. C. Miller, D.D., formerly of Plymouth, Ohio, has accepted a call to Grace Church, this city.

Miscellaneous

—A Hungarian Lutheran congregation, said to be the first organization of its nationality in the country, has been organized at Martin's Ferry, Pa., and with its pastor, Rev. Czernitzky, will be taken under the fostering care of the Pittsburg Synod. Thus another important step in caring for the interests of our foreign Lutherans from Southern Europe has been taken.

—Col. John F. Firch, of Spokane, Wash., has decided to endow an old people's home at Erie, Pa., in memory of his parents, Paul and Henrietta Firch, and announcement is made that a contribution of $50,000 will be made for this purpose. The home will be under the auspices of the English Lutheran Church, which now has a small home at Erie, in which fourteen couples are cared for. The new home is to be a handsome edifice and is to be built as soon as possible. Aged and feeble Lutherans in need of a home will be cared for by the institution. Colonel Firch has made large donations in the past to Lutheran institutions. He endowed the Firch College, to be erected at Cœur d'Alene, to the extent of $100,000, and has given $10,000 for a woman's college in India.

—Passavant Hospital, Milwaukee, Wis., will receive $35,000 with which to erect a new building for chronic diseases.

—The movement for the larger endowment of Lenoir College, Hickory, N. C., is well under way. The board of trustees is making an effort to raise an endowment fund of $50,000.

—Mr. Even Lundby and his wife, Torbjör, lately sent $500 to the treasurer of the United Norwegian Church, to be used as a fund for the maintenance of a missionary in Madagascar or China. The fund is to be a memorial to their deceased son, Edward T. Lundby.

—The General Synod is preparing to enter the rich and fertile mission field in the Argentine Republic, South America. Buenos Ayres, the capital, a city of over 1,000,000, is the first point where mission stakes are to be driven.

—Bishop von Scheele officiated at the laying of the cornerstone of the Gustavus Adolphus Memorial Chapel, on the battlefield of Luetzen, near Leipsic, November 6. The Swedish Ambassador at Berlin and other notables assisted in the ceremonies.

—The Young Lutheran's Companion is the name now borne by the paper which was formerly The Augustana Journal. The paper will now devote a department, conducted by Rev. Adolf Hult, of Chicago, to Young People's Society work. In his introductory the editor pays a tribute to the Luther League and its system in these words: "In many places our Young People's Societies have a good Lutheran character, perhaps especially where the educative, indoctrinating system of the Luther League Topics and other movements of like nature hold sway."

A Hero of the New World.

(*Continued from page* 14.)

no reason whatever for hoping that Eva might be in the North or that I should learn ought of her by going still farther from Eben Ezer.

Our journey was long and terrible. Yet, it taught me many things. The Indians who were my companions were Susquehannocks. They had been kindly treated by William Penn, and they were friends of the English through the French and Indian wars.

Day after day we walked northward. The weather grew colder; the trees were stripped of their leaves; flights of birds passed us on their way South. Once a storm swept over us; trees crashed to the earth close beside us. The streams were swollen past fording. We swam across. Not for a day was our journey delayed.

It must have been hundreds of miles that I traveled before I parted company with the Indians, and entered the city of Philadelphia—alone, except for the presence of the old chief who had promised to take me to the "white teacher." I was soon to learn whether or not he was my good friend, Dr. Muhlenberg.

The town of Philadelphia was much larger than Savannah or Charleston. Its harbor was crowded with the ships of many nations. Its streets were gay with the passing of many people. I saw a few British soldiers in their scarlet coats; many gentlemen with powdered wigs, cocked hats, embroidered coats and silken stockings; and ladies with wide skirts and handsome bonnets raised high over their heads. Very different were they from our maids and matrons in Eben Ezer, and yet I saw among them no face so beautiful as Eva's.

The "white teacher" for whom we were hunting did not live in Philadelphia, but at "The Trappe," thirty-six miles distant. The old chief had once visited him in his home. So we journeyed on through the town, into a forest. We waded through one creek, the Shippach, and swam across the Perkiomen. We slept in the forest. The next day we pushed on, and at last reached "The Trappe."

Here my journey was ended for a time, for here I found that the "white teacher" to whom the chief had given the name of "The-teacher-whose - words - go-through-the-hard-hearts-of-men-like-a-saw-through-a-gnarled-tree" was, indeed, the friend whom I had met on the ocean, my beloved teacher, Dr. Muhlenberg.

He received me into his home most gladly; his wife, too, fitted me with new garments, and tended me as if I had been her own son. I answered many questions about the congregation at Eben Ezer, and learned that, even then, Dr. Muhlenberg was planning in the next few years to make a trip South, through Virginia and Carolina, and, perhaps, to Georgia.

I told the story of the disappearance of Eva, of my long and fruitless search for her; of the foolish impulse that had moved me to seek her in the North.

To all my sad story, my good friend and his wife listened with sympathy. Dr. Muhlenberg attempted to console me; when I learned that he had not seen Eva since he left Eben Ezer I was forced to hide my face in my hands, and give way to tears. Yet, there had been no reason in my hope that he could help me find the lost maiden. It was a false voice that had seemed to whisper, "In the North you will find Eva."

I cannot tell the kindness of these good people to me—a poor fellow whose brain-sick fancies made him now always melancholy. I found plenty of work to do at "The Trappe." Indeed, my skill at using my hands and putting things together has always stood me in good stead in strange places.

(End of Chapter IV.)

—❧—

That 10th day of November, 1483, was a great day for the world, when the child Luther saw the light in the home of the miner, Hans Luther, at Eisleben, in German Saxony. Taken for his baptism to the church on the following day, November 11 (St. Martin's Day in the Romish calendar), he received the name of Martin. Little did the priest who baptized that child dream of the vast work and career of his after years!

—❧—

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Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

New York City District

—The annual meeting of the New York City District League was held at St. James' Church on Tuesday evening, January 22. President Henry D. Brandes presided. The reports of the officers and committees indicated a more than usually successful year. The finances are in satisfactory condition. The League's guarantee of $70 to the General Secretary's salary fund was met. The League instructed its delegates to vote in favor of the proposed change in the State League Constitution providing a graduated scale of dues. The proposition to continue the Reading Circle received unanimous support. The Extension Committee reported encouraging conditions, and reasonable hope of adding an-

other society in the near future. The Nominating Committee was unable to submit a ticket and the election of officers was postponed until the next meeting, February 25. The annual dinner will be deferred until after Easter.

—A regular meeting of the Young People's Society of Christ Church, Rev. G. U. Wenner, D.D., pastor, was held Monday, January 14. A constitution was adopted and the following were elected officers for the year: Max Wedell, president; Henry P. Schoerry, vice president; John T. Bentz, secretary; John H. Dudde, treasurer. Refreshments were served.

—The St. Paul's Luther League, of Port Chester, looks back upon a very successful year. Organized a little over a year, it has a membership now of almost seventy. Directly and indirectly it helped to raise almost $700 for the Church. During the past year the League had a number of rallies, which consisted of service in church, followed by receptions tendered speakers. At these rallies the following have participated: Mr. E. F. Eilert, Mr. I. S. Runyon, Mr. Henry D. Brandes, Mr. Jacob G. Ernst, Mr. D. W. P. Meyerholz, Mr. Fred Rath, the Rev. G. Doering, Mr. Alfred O. Booth, formerly secretary of Y. M. C. A. of New York City; the Rev. John Bender, the Rev. Harry P. Miller, and others. These rallies have aided greatly in arousing the interest and love for the Lutheran Church. It is planned to continue them. The League has the Reading Course, uses the Topics, and its members read the REVIEW. The League very fittingly celebrated its first anniversary by a reception tendered it by one of its most loyal members, Miss Sophie Ponty. The newly elected officers are: President, the Rev. John Kopp; vice president, Miss Sophie Ponty; corresponding and recording secretary, Miss Anna K. Hess; financial secretary, Miss Caroline C. Schnautz; treasurer, Mrs. Martha Austin. The League is accumulating an organ fund.

Brooklyn District

—At the regular business meeting of the Luther League of St. John's Lutheran Church, Rev. H. C. Wasmund, pastor, the following officers were elected for the year 1907: Mr. Charles Herter, president; Mr. William Helmke, vice president; Mr. John F. Witte, secretary; Mr. Robert Roeck, financial secretary; Mr. Ernest Jud, treasurer; Mr. Arthur Leischner, librarian; Mr. John Stork, organist. On Tuesday evening, January 29, the League held an entertainment, consisting mainly of Decker's Moving Pictures, illustrating Bible stories.

Rhinebeck District

—The newly elected officers of the Luther League of St. Luke's Church, Valatie, are: President, Mrs. Helen D. Richeliu; vice president, Mrs. J. M. Reynolds; recording secretary, Miss Cora Miller; treasurer, Miss Lillian Decker; organist, Miss Laura Alter.

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Albany and Susquehanna District

—Rev. Stephen Travers is arranging to organize a Luther League in his congregation at Argusville in the near future.

—The Luther League of St. John's Church, Albany, Rev. Oscar Krauch, pastor, will hear, February 14, Rev. Creighton R. Storey's lecture on the "Passion Play at Oberammergau." The League held an interesting service welcoming in the New Year. A musical and literary program, with an address by the pastor, were the attractions of the occasion.

—The annual meeting of the Luther League of Trinity Church, Albany, was held on January 7. The following were elected to office for the year: President, Mr. Henry Meyer; vice president, Miss T. Krien; recording secretary, Miss Margaret Hasendein; financial secretary, Miss Amelia Fleck; treasurer, Mr. Charles Menz. It was decided to have essays on different subjects by the members of the League during the coming year. Among the subjects are: "Separation of Church and State in France," "Development of the Christian Church Up to the Fifteenth Century," "The Reformation in Germany and in England."

—On Sunday, January 13, a Junior League was organized in the Lutheran Church, Binghamton. A constitution was adopted and officers were elected, as follows: President, Carl Schewckindick; vice president, Charles Rector; recording secretary, Ruth Benson; treasurer, Clinton Oswald. Miss Mae Bradt, from the Senior League, was appointed superintendent. There were thirty-nine names enrolled, and they will meet every Sunday afternoon at 3:30 o'clock.

—The young people of the Lutheran Church at Oneonta, Rev. Henry Manken, pastor, have organized a Luther League of twenty members. A business and social meeting is held the first Friday of each month. The officers are: President, Rev. Henry Manken; vice president, Miss Nina Packer; recording secretary, Mr. Charles Witthoft; corresponding secretary, Miss Beulah Beam; treasurer, Mr. Enoch M. Jones.

Syracuse District

—At the January meeting of the Luther League of St. Paul's Church, Syracuse, very interesting reports of the past year's work, were presented. The following officers were elected for the year 1907: President, Frank M. Yenney;

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vice president, Miss Louise Moschell; recording secretary, Emil Middlestadt; treasurer, Miss Sophia Schunck. The extension work of the society met with great success in the past year and prospects for the coming year are very good.

Rochester District

—The Luther League of Grace Church, Rochester, Rev. C. P. Weiskotten, pastor, has elected the following officers: Leo J. Dreier, president; Charles Foster, vice president; Florence Meyer, secretary; Nettie Harris, treasurer; Miss Meyer and Miss Catherine Seils, organist and assistant organist, respectively. There are thirty-five members on the roll and it is expected that the results of the "membership contest," now in progress, will be that this number will be greatly increased. The League holds devotional meetings on Sunday evenings at 6:30 o'clock, which prove of much benefit to the members.

PENNSYLVANIA

Philadelphia District

—A complete schedule of Noonday Lenten Services has been arranged under the auspices of the Philadelphia District League, from Ash Wednesday to the day before Easter. They will be held from 12:25 to 12:50 o'clock every weekday in the historic old St. John's Church, located near the heart of the city. Many pastors from neighboring cities are among the speakers invited.

—The Luther League of St. Luke's Church, Rev. C. L. Fry, pastor, shouldered the entire financial responsibility of supporting a Daily Christian Kindergarten, in its experimental stage, last year, and this year it is contributing to the maintenance of the new office of parish visitor. This work promises, like the other, to be of great service to the congregation and to the Church at large. This League thus becomes a real factor in the doing of things. Its motto is: "We can, if we believe we can, by the grace of God."

Lancaster District

—The Luther League of Trinity Church, Ephrata, celebrated its twelfth anniversary January 14. Rev. E. S. Brownmiller, D.D., of Reading, Pa., delivered an address on "The Church and the Consecration of Its Members and Their Means."

—At the monthly meeting of Trinity Luther League, Lancaster, the following officers were elected: President, Charles H. Leonard; vice president, Charles M. Gibbs; secretary, Almeda Whitteker; financial secretary, Ada Whor; corresponding secretary, Catherine M. Hebble; treasurer, Frank W. Arnold. Some of the members of the Trinity League are organizing a Junior League.

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Berks County District

—The fifty-third quarterly convention of the Berks County District Luther League was held Thursday, January 10, in Trinity Church, Reading. There were three sessions. The morning session was taken up mostly with reports of the various committees, and other routine business. Twenty-two locals are now connected with the District League. Of these, twenty-one were represented by fifty-seven delegates and nineteen alternates. There were eleven ministers in attendance. The pastor made the address of welcome, which was responded to by the president of the body. With a balance of $41.65 from last year, the total receipts were $64.96. The total expenditures, including the expenses of a delegate to the national convention, were $57, leaving a balance of $7.96. At the close of this session a paper on "The Elements of Success in Religious Work" was read by John H. Early, of St. James'.

The afternoon was devoted to addresses, forming a "Symposium on the Lutheran Church in America." Rev. J. W. Richards, of Lancaster, answered the question, "What Has It Done?" Rev. I. Chantry Hoffman, of Philadelphia, took up the second question, "What Is It Doing?" and discussed it thoroughly. He was followed by Rev. E. P. Pfatteicher, Norristown, who set forth "What It Should Do." In these addresses the speakers passed in review the history, doings, activities and fidelity of the Lutheran Church and her members, from the time when the first Lutherans arrived here, long before anything was known of the Puritans, to the present day, showing that it was her work to testify to the truth of God's Word, and to cultivate a living piety based on that word.

At the vesper service in the evening Dr. J. E. Whitteker, Lancaster, ably and thoroughly discussed "Her Resources," setting forth her pre-eminent advantages amid the conflicting claims and the confusion of theories and teachings of men.

Somerset District

—The Luther League of Zion Church, Meyersdale, Rev. C. P. MacLaughlin, pastor, recently elected the following officers: President, Maurice G. Shoemaker; vice president, Ralph D. Pfahler; secretary, George B. Collins; treasurer, Miss Susie Brensinger. For several weeks past the mid-week service of the Church has been in charge of the Luther League, and satisfaction with the arrangement has been expressed by a number of the members.

Blair District

—A new organ has been purchased for the Trinity Lutheran Church, of South Fork, by the Luther League. Rev. William Hoffman is the pastor.

Pittsburg District

—The Luther League of the Gustaf Adolf Church has subscribed $500 to the building fund. This is the first subscription for the new church.

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DISTRICT OF COLUMBIA.

—The Luther League of the Church of the Atonement, Washington, Rev. I. O. Baker, pastor, has an enrolled membership of thirty-six. The League Topics are used. The devotional services are held at 6:45 on Sunday evening. The monthly business meetings are held the second Friday of each month, followed by a social period. The officers are: President, George R. Huttel; vice president, Miss L. Deppen; secretary, Miss Gertrude Heitmuller; treasurer, Albert Gersdorf.

OHIO

—The young people of the Mifflin Church, Lucas, O., Rev. O. F. Weaver, pastor, organized a Luther League in the fall, in place of the disbanded Christian Endeavor Society, and have been greatly profited by their meetings, which are held Sunday evenings. The members are enthusiastic and are using the Luther League Topics and THE REVIEW as their regular literature. The young ladies of this congregation presented the church with a neat hymn board at Christmas. Mt. Zion Church, of the same charge, has been supplied with new Books of Worship. The Rev. Dr. G. M. Grau will lecture on "The Great Reformation," Sunday afternoon, February 10, at Mt. Zion. Pastor and Mrs. Weaver entertained the Luther League New Year's evening, and the Mt. Zion young people January 30, at the parsonage.

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ILLINOIS.

Chicago District

—The annual convention of the Luther League of Chicago was held in Holy Trinity Church, Rev. George B. Hancher, pastor., La Salle avenue and Elm street, on Monday evening, January 21. The program included the following: Devotional service, conducted by Rev. Hancher; the annual address of the president, Mr. Alexander Nelson; action on amendments to the Constitution, and election of officers. Good reports were made by the officers and various committees, showing the League to be in a healthy and prosperous condition. The Chicago League is now fully installed on a District plan, covering the three sides of the city. Election of officers resulted as follows: President, Mr. Alexander Nelson; vice presidents, North Side, Mr. F. R. Matson; West Side, Mr. O. J. Samuelson; South Side, Mr. C. C. Eiseman; recording secretary, Mr. Peter Anderson; corresponding secretary, Miss Berthe E. Weller; treasurer, Mr. John L. Reque; Executive Committee, Rev. C. K. Solberg, Mr. W. C. K. Hoale, and Rev. Carl Christenson. The League decided to hold Lenten services down town again this year, and an outing will be given in the summer. At the close of the convention a reception was given in the rooms in the basement of the church building.

OREGON-WASHINGTON

Columbia District

—The sixth convention of the Columbia District Luther League, October 16 and 17, was one of the most successful meetings ever held by the Lutherans of the Northwest. Astoria is truly a city of Lutherans and an ideal meeting place for the young people of our Church. All the sessions were held in the First Lutheran Church (Swedish), Rev. Gustav E. Rydquist, pastor. Rev. Rydquist welcomed the delegates and visitors, and President William S. T. Derr responded. The convention sermon was preached by Rev. M. E. Boulton, of The Dalles, his theme being, "The League and the Church." There were representatives from Portland, Nehalem, Astoria, Vancouver and The Dalles. The report of the statistical secretary showed that there had been some substantial gains during the past year. Election of officers resulted in the following being chosen for the ensuing year: President, William S. T. Derr, Vancouver, Wash.; secretary, Anna Stubling, The Dalles, Ore.; statistical secretary, Furn Church, Portland, Ore.; treasurer, Alema Nyland, Astoria, Ore. Four excellent papers were read, the first by Miss Josephine Nickelsen, on "The Value of Recreation in Religious Work." Miss Mabel Thompson, of Vancouver, read a paper on "What Kind of Delegates Should Be Elected to Our Luther League Conventions?" The third paper, "Modern Christianity—What Does That Imply?" was presented by Miss Nyland, of Astoria. Miss Mary Koch, of Portland, read the fourth paper, her subject being "The Convention Rally—Its Value." At the close of the afternoon session on the 17th, the Dorcas Society of Astoria entertained the visitors at luncheon. The rally meeting was the event of the convention.

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In the face of a veritable deluge of rain, the opening of the rally meeting found every available seat occupied by an audience representing five nationalities of Lutherans. Rev. C. J. Renhard conducted the vesper service. The Norwegian Male Chorus, Laerkan, composed of twenty-six voices, gave four selections, and the choir of the First Church sang two anthems. The first address of the evening was given by Rev. Gustaf E. Rydquist, whose topic was "A Luther League Problem." Rev. Rydquist pleaded for a closer union and sympathy of our young Lutherans, for more earnest co-operation and united effort in holding our young people to their own Church, and in showing the world that Lutheranism means loyalty to the whole Word, and teaching of the Bible. The Bethany Mandolin Club, of Bethany Danish Lutheran Church, gave several very pretty selections, after which Rev. J. A. Leas, of Portland, delivered an address on "The Luther League—Its Spirit and Business." The address was earnest, impressive and inspiring. The speaker maintained that the true business of the Luther League is to care for the spiritual needs of our young people, encouraging the study of books and other literature provided for the society and intended to foster a deeper spirituality and a better understanding of the doctrines and history of our Church. Rev. Leas recognized the necessity for the social side of the League, but warned the young people against the danger of allowing the social features to overshadow the more important and true business of the League, that of developing in its members devout Christian life and service. A beautiful violin solo was given by Miss Maja Fredricksen, and vocal solos were rendered by Mrs. A. B. Holderman and Miss Mary Koch, of Portland. Misses Elvida Mellquist and Beulah Osborne sang a duet. The next convention will be held in Vancouver, Wash., October, 1907.

—The Luther League of Zion's Church, The Dalles, Ore., had an election of officers January 4, and the following were chosen for the ensuing year: President, Anna Stubling; vice president, Selma Cramer; secretary, Josephine Nickelsen; treasurer, Frederick Weigel; organist, Julia Nickelsen; librarian, Katharine Horn.

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The Junior Department—February

ADDRESS IN CARE OF REV. DR. C. E. HAUPT, LANCASTER, PA.

BITS OF HISTORY.

Do you know why the second article of the Apostles' Creed, instead of beginning "I believe," as do the first and third, has simply, "And" for its starting word? It is because in its original form the Creed had but two paragraphs, and the second article was written as part of the first paragraph. The division into three sections came later.

Who was the older, Luther or Melanchthon?

Who lived the longer?

Who wrote the Catechism?

Who wrote the Augsburg Confession?

What happened during the Thirty Years' War?

What great world-event took place while Luther was a lad of ten years?

DATES FOR FEBRUARY.

3. (864) Death of Ansgar, of Picardy, in France, who, as the "Apostle of the North," introduced Christianity into Denmark, Sweden, and Northern Germany.

12. Birthday of Abraham Lincoln (1809), the liberator of the American slave.

15. (1537) The Smalcald Articles, intended for a Council of the Church, by Lutherans, signed by them.

15. (1638) The Swedish Lutherans made a landing on the banks of the Delaware.

16. (1497) Birthday of Philip Melanchthon. His symbol was a serpent on a cross. St. John 3:14.

16. Birthday of Admiral Gaspard de Coligni, of France (1517).

18. (1546) Death of the great reformer, Doctor Martin Luther, at Eisleben, his birthplace.

21. (1529) The evangelical (Lutheran) party at Speier, Germany, delivered their famous protest against the loss of their rights. After this they were nicknamed "Protestants," to distinguish them from the Roman followers.

22. (1732) George Washington born.

24. (1500) Birthday of Emperor Charles V.

A LENTEN PSALM.

It would be well to commit to memory, during Lent, the parts of the Church service used regularly through the year. Also an appropriate psalm. The seven "penitential psalms" are Nos. 6, 32, 38, 51, 102, 130, 143.

THE LITANY,

so called, was the processional prayer of the early Church. It seems first to have been used in Vienna, about the year 450, to pray for deliverance from public distresses and calamities after an earthquake that occurred at Eastertide. It was also used during Lent.

Luther, before March 13, 1529, revised the Litany, in its various forms, and purified it of its invocations of the Saints, prayers for the Pope and the dead, etc.

IN LENT.

It was the ancient custom to fast for forty days by abstaining from certain kinds of food, and performing acts of self-denial.

There are, indeed, forty-six days between Ash Wednesday and Easter, but the six Lord's days are not counted as parts of the fast.

The German service, upon which our service books are founded, was arranged, first by Luther, as early as 1526; and, amplified, it was made the Brandenburg-Nuremburg Order of 1534.

Organs were introduced first into churches about the year 659.

FOR LENT.

During the season of Lent, the thought that is kept foremost is that of the *need* of a Saviour. The hymns chosen for use ought to express the thoughts of longing for and seeking Him. The characters studied might be such as emphasize repentance, as Moses, David, Elijah, Jonah, John, the forerunner, and the prodigal son. The offerings brought should express the desire of the soul for the extension of the light of the Redeemer, the trans-

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figured, yet rejected Christ into the world of sin-darkness.

QUERIES.

What does Lent mean?

What does it remind us of?

Of what use is it?

Can it be wrongly kept? How?

Is not self-denial for the sake of others the true way to fast, if done for Jesus' sake?

Why does Lent always precede Easter.

Explain why Ash Wednesday does not always come on the same date.

SUGGESTIONS.

Plan your time beforehand.

Divide your work among all the workers.

Some of the points aimed at by a Junior League are a Bible loved, learned and lived; a mind stored with facts; thoughts of right and duty, knowledge of what the Church has done and is doing, and friendship in Christ.

There ought to be some connection between the Junior and the regular working League.

It is a good thing, in starting a new mission, or branch church, to begin *at once* the organization of a Luther League and a Junior Department. They will be of immense service in helping to make progress in the organization.

Memorizing of Scripture, Catechism and hymns during Junior years will be of great value in later years.

Does your League take note of the birthdays as they pass?

What you do, if but a little, ought to be thorough.

—❧—

A model constitution can always be had (on application to the department editor) for the organization of a Junior League.

Hints to leaders of Junior Leagues: Try to have every one to help in the good work in some way. **Every** child can recite a verse or bring a clipping to be read, or contribute a flower or tell of a good thought or a good deed.

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Book Review

LYRA GERHARDTI. A Selection of Paul Gerhardt's Spiritual Songs. A memorial leaf by Rev. Bernhard Pick, Ph.D., D.D. Pp. 100. Bound in white leatherette, 40 cents net. German Literary Board, Eighth and Elm Streets, Burlington, Iowa.

Published in commemoration of the tercentenary of Gerhardt's birth. It contains an excellent biographical sketch and a well chosen selection of the best English translations of thirty hymns composed by Gerhardt. Every Christian loves Gerhardt's hymns, and this collection offers a little treasure for devotional use. It includes most of the favorite and best known ones.

—❧—

A Christmas in the Tropics

(*Continued from page* 16.)

small cottages on the island used when determining whether it is leprosy or not. Now that she is living with the other women she has become more reconciled to her fate, although she has come to what seems a living death. There was a sad expression upon her face which was hard to see. The superintendent says that of all the charitable institutions under his charge, this is the one which gives him the most comfort. He hears less complaint from these people than from any others, and all that is done for them is appreciated.

While the visitors were wandering over the island these were enjoying themselves around the tree, dividing everything which they found equally. Could the friends at home, who sent Christmas boxes, see to what use some of the clothes contained in them were placed they would feel well paid for having sent them.

One of the men who seemed more intelligent than the rest, and who asked for reading matter which would teach a moral, as he expressed it, thanked, with all Spanish ardor, in behalf of his companions, for all which had been done for them. Then, at some distance, all who could walk or hobble on crutches, followed the guests to the crest of the hill, headed by the Stars and Stripes, and trying to keep step to the beats of a drum. As the boat pulled out they waved the flag and cried, "Viva los Americanos."

A more quiet company went back to the city. Many thought of the lepers of the Bible and how Christ had healed them. As the boat entered the harbor and all eyes were turned to the distant hills, over which there rested a beautiful cloud formation, there came into the minds of more than one the words: "I will lift up mine eyes unto the hills, from whence cometh my help."

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(Continued in next issue)

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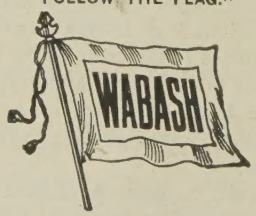

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